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836 **Marriage.**—There is much premarital license for girls, who are
582 abducted into the men's club. Apart from moiety exogamy and
174 preferential clan unions, the kinship nomenclature suggests marriage with the father's eldest sister's daughter and with the father's younger sister. The actual occurrence of such arrangements, however, is as
595 yet undemonstrated. On the other hand, sororal bigamy and the simultaneous marriage with a woman and her daughter by a previous
591 husband are observed facts. Residence is matrilocal.

763 **Death observances.**—A dying person (das Garças group) is smeared with urucú amid feminine lamentations. The corpse is cov-
602 ered and must no longer be seen by the women and children. Kinsfolk
764 gash themselves, so as to make the blood trickle on the bier. Indoors a long chant begins to the accompaniment of gourd rattles. The dead person is wrapped and tied in a mat with all his possessions, including his broken bow and arrows. At sunset the body is taken to the men's
[622] club, where the chiefs chant and shake their rattles all night. After a brief rest in the morning, the song is resumed and continues until sunset. Near the club the young men prepare a shallow provisional grave. The mourners again wail, gash themselves, tear out or cut their hair, and spatter blood on the burial. Until the close of the mourning period, male relations avoid urucú and kinswomen put on a special girdle.

764 Mortuary rites are combined with other ceremonies. On the eve
224 of the burial the people organize a hunt in honor of the dead, the game being brought to the bereaved and communally eaten. A
[616] mourner gives to the valiant hunter of the opposite moiety the hairs he has plucked from his head and a gourd trumpet. Both the hair and the gourd represent the deceased person's soul (arce). For a fortnight chanting continues in the mourners' hut, then the flesh is removed from the corpse. Young men now impersonate the mythical hero Mariddo (pl. 87), who danced for hours with a heavy bundle on his head, their vain efforts to emulate this feat arousing general hilarity as the parcel falls to the ground. At this juncture bull-roarers are wielded, representing a large mythical beast. The hunter reappears in a disguise as the dead man's representative and the mourners lead him from the club. Women and children would die at sight of either him
881 or the bull-roarer. On the other hand, this is precisely the time for
764 initiating boys deemed old enough. Accordingly, several nude youths plastered with mud represent the mythical animal and, after caressing the hunter, frighten the novices with yells and pelt them with mud before allowing them to see the bull-roarers. Thus the funeral rites involve a boys' initiation.

765 After a night's chanting, the corpse is unwrapped, the bones spread
764 out, washed in a stream, and then carried to the club, where the souls

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(2) Radically distinct is the cult of the dead (aroe). Every aroe is tangibly represented in two ways: by its impersonator at the funeral ceremony, and by a flageolet with a gourd bearing the distinctive clan designs and preserved by the dead person's clansmen in memory of him. The aroe come to the village to eat, drink, or dance; foretell the future; cause illness; and otherwise intimately affect the daily life of the Indians. The aroe commune with the Indians through a medium, the aroettawarari, whom they possess or enlighten in dreams and who may summon them by a special ceremony.

The aroettawarari naturally may not perform the rite of offering food sacred to the bope, but his other duties are largely similar. On behalf of clients he may call the aroe who possess him, led by their spokesman. Treatment of the sick here, too, requires smoking, blowing, suction, and expectoration; and the doctor utters his prognosis. However, in these cases disease seems to be ascribed to the stench emitted by certain aroe. The call comes to the aroettawarari in a manner similar to that followed in the bari's initiation; only the beings that bless him are of a distinct category. Often in the shape of a tapir he allows himself to be pursued by the hunters and even to be killed. Then he resumes his normal form and eats of the slain tapir. Anciently, no woman could be a bari; the office of aroettawarari, however, was open to both sexes.

Notwithstanding the theoretical antithesis and actual animosity of the two types of practitioners, it happens that the same person holds both offices. Tonelli (1927) surmises that this may have originated in villages without a bari, hence deprived of the chance of eating some vital foods unless the power of consecrating them were transferred to the rival office. That the close parallels noted between the two types of medicine men go back to a single origin cannot be doubted.

MYTHOLOGY

The twin heroes, Bakororo and Itubori, figure as exemplars and transformers; Bakororo plays the major part and is associated with a musical instrument used ceremonially. The myth resembles a common Brazilian tale: A jaguar who has conquered an Indian in wrestling permits him to depart in return for the loser's daughter, whom the victor marries. He warns her against his grandmother, a caterpillar, who makes the wife fall dead from laughter. Returning, he performs a Caesarean operation to extract the twins, who burn the old hag in order to avenge their mother. On learning that a falcon has eaten their mother, they kill it. Then Bakororo orders the species to abstain henceforth from human flesh, ordaining what shall be its food; and he similarly fixes the proper sustenance for hitherto man-eating storks, parrots, fish, and snakes. The souls of the dead go either to Bakororo in the extreme west, or to Itubori in the extreme east.

/504 cont./

764 "The departed remains on his deathbed untouched for three days until decomposition is already far advanced and there is a disagreeable, nauseating odor; on the third day the corpse is wrapped in skins, mats, and green leaves, laid in the pit, and this again covered with earth, palm leaves, and mats.

"The burial place is in the center of the village and is kept very clean; it had the appearance of a European cemetery."

765 In this valuable account one point must be discussed in more
● 174 detail. Waehneldt, with his short visit in the Mato Grosso, re-
114 gards the Bororó as ancient inhabitants of the region and believes, since he saw burial in urns, that urns, too, which are found "in abundance in old habitations now forsaken, largely filled with bones," originated among the ancestors of the Bororó. His Bororó, however, are the ones who were settled here by the fazendeiro Leite after long struggles; there are many old urn-cemeteries of the same type in the vicinity of Villa Maria; they have nothing to do with the modern Bororó and
765 are yet to be investigated. Waehneldt himself says that he only
174 "came across a few pots of clay which were made by them and
[323] in addition several larger vessels for storing various objects, which were heirlooms from the ancestors because they are no longer made today." Either the Bororó had taken such urns as models and replaced their bone-baskets -- a /illustration appears here/ /505/ first step toward the urn -- with them, or, what I consider more likely in view of their acknowledged inferior performance in ceramics, which corresponds exactly to our Bororó, and the statement that old urns were used for other things, they buried their dead in the old urns which are to be found in such numbers and in part empty at the old dwelling sites
765 now abandoned. The original custom of the Bororó is the same
171 as that of Humboldt's Aturen /Ature/, of whom the traveler found only remnants in the form of 600 well-preserved skeletons colored red with urucú and packed in baskets of palm-leaf ribs as in a square bag, and of whose language only an old parrot of the nearby mission was still able to prattle a few words. The Aturen also, in accordance with tradition, had first laid their corpses in the earth for a time, let the flesh decompose, and

[Text continues on p. 634]